

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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the Most Gracious, the Most Merciful*

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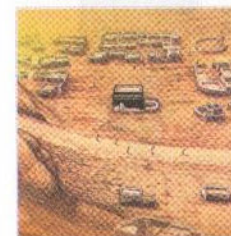
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CONTENTS

1	Status of 'Umar's Grandfather.....	20
2	Stern & Harsh Father	22
3	Physical Attributes	23
4	'Umar's Teenage Years	24
5	The Date of His Entry into the Fold of Islam, and the Number of People Who Were Muslims at the Time	25
6	The Famous Personalities Among 'Umar's Ancestors	26
7	Family Life	27
8	'Umar's marriage to Umm Kulthum Bint 'Ali Bin Abi Taalib	29
9	'Umar's Strong Personality	31
10	O my brother, do not forget us in your supplications'	31
11	First Inclination to Islam.....	32
12	Umar ﷺ Breaks into His Sister's House, and His Sister, Faatimah ﷺ, Stands up to Him.....	34
13	Umar ﷺ Goes to Prophet Muhammad ﷺ and Announces His Entry into the Fold of Islam.....	39
14	Everyone Should Know about the Islam of Umar.....	41
15	Umar's Relentless Fight with the Quraysh.....	43
16	'Umar ﷺ is Eager for Muslims to Openly Proclaim their Faith.....	44
17	The Statements of Imam an-Nawawi regarding 'Umar.....	45
18	The Effect 'Umar's Islam had on the Condition of Muslims in Makkah.....	46
19	Umar's Migration	48
20	Umar's Intelligence & Wisdom	50
21	Umar's Vigilance	53
22	Umar's Suggestion about Suhail bin 'Amr.....	57
23	The Dream of Allah's Messenger ﷺ	58



20



24



27

24	Umar's Valor and Bravery	59
25	Expedition of Banu Al-Mustaliq.....	62
26	Conquest of Makkah.....	64
27	Umar ؓ in the Court of Zayd bin Thaabit.....	69
28	Preferring the Hereafter to the World in the Battle of Hunain.....	70
29	Umar's Generosity	72
30	Business Travels	73
31	Prophet ﷺ Gives a Gift to 'Umar ؓ	74
32	Number of Ahaadeeth narrated by Umar ؓ	75
33	Most Trusted Advisor	76
34	Displaying Mental Dexterity	79
35	'More beloved than my own self'.....	80
36	Glad Tidings of a Castle in Paradise	81
37	The Messenger of Allah ﷺ Prays for 'Umar ؓ	82
38	Gathering the Qur'an in a Single Book	83
39	Interest in the History of his People	85
40	The Devil's Fear of 'Umar ؓ	86
41	Three Most Perspicacious and Judicious of People	87
42	Good Omen.....	88
43	Encouraging the Weak	88
44	"Check the state of your house".....	89
45	Keen Insight of 'Umar ؓ	90
46	Mu'aadh's Return from Yemen.....	92
47	Death of the Prophet ﷺ	94
48	The Courtyard of Banu Saa'idah	97
49	Abu Bakr ؓ Appoints 'Umar ؓ As His Successor.....	100
50	'Umar's Style of Speech.....	105
51	Ali's Endorsement of the Judgment of Umar ؓ	106
52	'Umar's Place on the Pulpit.....	107
53	A Moving Speech	108
54	'Umar's Inaugural Speech	110

55	The Islamic State During the Reign of 'Umar.....	110
56	Traveling Towards Ash-Sham during the Plague Epidemic	111
57	Innocent Until Proven Guilty.....	112
58	Difference between a King & Khaleefah.....	113
59	Year of the Drought	114
60	Principle of Equity	116
61	Protecting the Dignity of the Poor.....	117
62	Showing Respect for other People's Rights.....	118
63	There is No Compulsion in Religion	119
64	Conquest of Tastar	120
65	Allah The Almighty Honored You With Islam	122
66	Protection of the Minorities Rights.....	123
67	'Umar Prays at the Al-Aqsa Mosque Jerusalem	124
68	Great System of Government	126
69	Accountability of Government	127
70	Expelling the Jews from Khaibar	128
71	Shuraih's Judgment	129
72	Policy of Keeping Eminent Companions in Madeenah.....	130
73	Salary of the Caliph	132
74	'Umar's Patched Garments.....	133
75	Numbering of the Muslim Calendar.....	134
76	"Hit Me As I Hit You"	139
77	"You do not know him"	140
78	Swearing an Oath in Court	141
79	Fair Dealings.....	141
80	Sanctity of the Ka'bah.....	142
81	The Reforms of 'Umar.....	143
82	Assessing the Performance of the Governors.....	144
83	Leading by Example	146
84	"I would Kill All of Them"	147
85	The Title, "The Leader of the Believers"	148



29



32



36

144	Ruling Against the Slave's Owner	203
145	'Umar's Apology to 'Adee bin Haatim	204
146	'Abdullah bin Huthaafah and the Roman Emperor	206
146A	Dismissal of an agent who mocked at one of the people	209
147	Treaty of Jerusalem	210
148	Preference to Those who Accepted Islam First	213
149	Appointment of Abu 'Ubaid Ath-Thaqafi as the Commander of the Iraq Campaign	214
150	'Umar Kisses 'Ali's Head	216
151	The Marriage of a Woman from the Quraysh with a Slave	217
152	A Woman is Right and 'Umar is Wrong	218
153	Respect for the Injured Muslim Fighters	219
154	'Umar's Wish	220
155	"O Allah, increase my fear in their hearts"	221
156	When Muslims Bear Witness to the Righteousness of a Muslim Who Has Died	222
157	'I will follow my two companions, the Prophet and Abu Bakr'	223
158	'Umar Inspired Awe and Sometimes Even Fear	224
159	Sense of Awe in the Hearts of the People	225
160	Salaries of the People	226
161	The Butcher Shop of Az-Zubair bin Al-'Awwaam	226
162	'Uyainah bin Hisn and Maalik bin Abu Zufar	227
163	'Umar's Advice to Abu 'Ubaid	228
164	A Special Discount on War Booty	229
165	The House of Abu Sufyan in Makkah	229
166	How 'Umar Stroved to Fulfill the Needs of the People	230
167	"Do not Cause Our Religion to Die"	232
168	Taking the Opinion of the Bride and Groom	232
169	Umar's Concern for the Wellbeing of his People	234
170	Checking on Governors	235

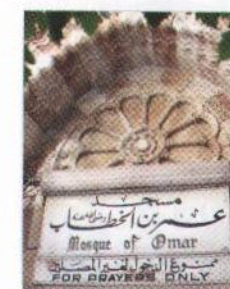
171	The Persian Reaction	236
172	"Stop Walking this Way"	238
173	Affection towards Children	238
174	Teaching Children and Preparing them for Fighting in the Cause of Allah	239
175	"Whosoever sees any crookedness in me let him straighten [it] out"	239
176	'Umar's Advice to someone Who Became an Alcoholic	240
177	I am amazed at you, O Ibn 'Abbaas!	242
178	"Verily, You are a Stone than can neither harm nor benefit (anyone or anything)"	243
179	Sense of justice and fair play	244
180	Take it, O Mu'aiqeeb, and place it in the Muslim treasury	245
181	Salient features of the financial system	246
182	Cutting Down the Ar-Ridhwaan Tree	247
183	Allah Alone Grants Victory	248
184	The One Who Truly Trusts in Allah is the One Who Couples His Trust in Allah with Hard Work	249
185	'Umar's Knowledge	250
186	Turning the Traces of the Prophets	250
187	We will not abandon something that we used to do during the lifetime of the Messenger of Allah	251
188	Qualities of a Judge	251
189	Number One Priority	252
190	"I only complain of my grief and sorrow to Allah"	253
191	"We are Followers, not Innovators"	253
192	Importance of the Friday Prayer	254
193	The Abomination of Raised Voices in the Masjid	255
194	Adhering Closely to the Teaching of the Quran and Sunnah	256
195	Enjoin As-Salat on Your Family	257
196	Salaries of Judges	258



92



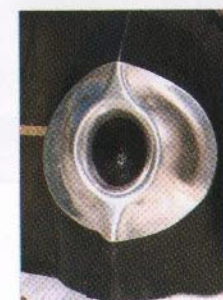
294



125

253	An Enclosure Filled with Knowledge.....	314
254	Implicit trust in 'Umar's Legal Rulings.....	315
255	The School of Ash-Sham (Syria and Surrounding Regions)	316
256	Beautiful and Melodious Voice.....	317
257	He Who does not Know Evil is more Likely to Fall into it.....	317
258	Some of 'Umar's Sayings About Seeking Knowledge.....	318
259	Writing and Calligraphy	319
260	Every Hour of the Day is Suitable for Gaining Knowledge	320
261	Worth of a Meaningful Poem.....	320
262	Changes to the Haram in Makkah	321
263	Planning and Building Masjids.....	322
264	Expansion of the Prophet's Masjid.....	323
265	"I am Afraid that I Will be Questioned about You"	323
266	Stores of Provisions and Water for Travelers between Makkah and Madeenah.....	324
267	Digging a Channel for the People of Basrah	324
268	The Grave of Daanyaal	325
269	Gatherings of Knowledge.....	326
270	Waterway between the Nile and the Red Sea	327
271	Books of Scholars & Priests	328
272	Roads and Public Transportation.....	329
273	A True Man of Character	329
274	What Counts More in Society.....	330
275	'Umar's concern for the Plight of the Muslims.....	331
276	"By the time I am gone, they will not need anyone after me ".....	332
277	Look neither at the Prayer not at the Fasting of a Person.....	333
278	Taking Care of Patients.....	333
279	Seeking Aid From the Inhabitants of Distant Provinces.....	334
280	The Servant of the People: The Leader of the Believers	335
281	'Umar ﷺ consulted 'Ali ﷺ before making final decisions	336
282	'Umar's Supplications for the Muslims.....	338

283	'Umar's Supplication on his Last Pilgrimage (Hajj) in 23 A.H.....	339
284	His Desire for Martyrdom	339
285	Love with Hasan & Husain ﷺ.....	340
286	Verily the Knots will be Loosened'.....	341
287	The Muslim Nation was Built on Justice.....	342
288	"I fear this food will Turn into Fire in 'Umar's stomach"	343
289	"The most beloved people are those who point out my faults"	344
290	'Umar wept upon receiving the Wealth of Persia	345
291	Governor Like a Caring Mother	346
292	Respecting Governors after their Dismissal	347
293	'Umar appoints Ka'b as a Judge	348
294	'Beware of bribery'	349
295	This is your world.....	350
296	'Umar receives Kisrah's Clothes & Crown.....	351
297	Muslims Compete for Calling Athaan	352
298	'Here I am! Here I am!'	353
299	"They threatened to burn me....."	354
300	Feeding Farmers with the Food of Kings	355
301	Modern Application of Past Military Concepts	356
302	"Did you Honor my Soldiers and Cool their Hearts Likewise?".....	357
303	They are Like Cattle... '	358
304	Muslim Chivalry and Magnanimity in Returning the Daughter of Muqawqis	359
305	Conversation between 'Umar and Huthaifah ﷺ about tribulations, and the Door about to be Broken.....	360
306	Poor People Going to Wealthy People.....	361
307	Al-Farooq asks Sa'd to send a Delegation to Debate the Persian King.....	362
308	Rustam gets Scared by the Call to Prayer.....	366
309	The Middle Path	367
310	"Be one whom the trust and the evildoers fear."	368



243



284



210

311	"Your father was better than my father"	369
312	Life is a Journey.....	369
313	Umar ؓ is Given Glad Tidings of Paradise.....	370
314	The Prophet ﷺ Loved 'Umar ؓ More than Almost Anyone Else ..	371
315	The Belly that Causes a Person to enter Hell	371
316	'Umar's Forbearance	372
317	Abu Moosa Al-Ash'aree's Dreams.....	373
318	Interpreting 'Awf bin Malik's dream.....	374
319	Umar ؓ Rightly Judges what Should be Legislated Regarding Asking People Permission to Enter Their Homes	375
320	"You have spoken the truth"	376
321	Respecting the Messenger of Allah ﷺ	378
322	A True Dream	378
323	Paving the Floor of the Masjid	378
324	"Whatever you want to remove, do so; whatever you wish to keep, do so"	379
325	Praying before taking a decision.....	379
326	Umar's Stance towards the Spoils from Jaloolah.....	380
327	"Include Me in Your Invocation".....	381
328	Deviant Sects Used to Lead People Astray.....	382
328	Last Friday Sermon delivered by 'Umar at Madeenah.....	383
330	The people of Iraq and Syria	383
331	The Murder of Umar ibn al-Khattab.....	384
332	Final Moments	388
333	What companions said about him.....	390
334	What 'Ali bin Abi Talib ؓ said about him:	391
335	Great Humbleness of 'Umar ؓ and Great Sacrifice by 'Aa'ishah ؓ	392
336	Commanding good & Forbidding Evil while being on the deathbed	394
337	Praise of Companions and Early Scholars for 'Umar.....	396



Preface

The Messenger of God, Muhammad ﷺ considered 'Umar Ibn Khattab a genius. Indeed, he was one. God had chosen him for an enormous task with a great deal of tact and bravery, he brought an end to the supremacy and clout of Byzantine and Sassanid empires.

I was fortunate that my parents instilled into my heart the love of the Sahabah of Muhammad ﷺ early in my childhood. During the years of my education, Shiblii Nu'maani's *Al-Farooq* influenced me more than



any other book. Added to this were scholarly talks and lectures on the life and character of 'Umar. As I grew up, I began reading essays and books about 'Umar, among others. Subsequently, I had the honor to write and speak about him on various occasions.

Over the years, I have come across numerous books presenting accounts of 'Umar's life and achievements. I often felt that much had to be done in this respect. Time and again, I felt the urge to compile authentic accounts of 'Umar's life in a way that would appeal to the youth of our times.

Along the way, Darussalam published 'Ali Muhammad as-sallabi's two-volume work, in which the author has painstakingly narrated the series of events in the life of 'Umar Ibn Khattab. I read the book cover to cover, and identified a number of incidents in the life of 'Umar that I thought were most pertinent for our youths. Subsequently, I adapted these accounts to my linguistic taste, and occasionally modified their content as well.

I went on to read *Al-Farooq* one more time and identified a number of incidents that I would later include in my compilation. And so I undertook a reading of various books, and identified numerous accounts from At-Tabari's *ar-Riyad an-Nadira*, Safi Ar-Rahman Mubarakpuri's *Ar-Raheeq-ul-Makhtum*, 'A'id al-Qarni's *al-Misk waal 'Anbar fi-Khutab al-Minbar*, and 'Ali at-Tantawi's *Akhbar 'Umar*. I spotted some accounts in the *Mawsu'at al-Qasas al-Waqi'iyah* as well. From these different sources comes the present assortment of invaluable accounts of 'Umar's life. My compilation of this work was greatly facilitated by my habit of highlighting interesting portions of a book.

The intended audience for this book is Muslim youth. I have tried

my best to avoid repetition of accounts in the book. However, some of the incidents in 'Umar's life have been powerfully narrated by various authors, and each deserves to be read – such accounts may occur more than once. Finally, I have deliberately left the accounts in this book without a sequence, so that each account is read by itself with ease. This is intended to be a unique approach in presentation and reading of Islamic books.

While I compiled the present book, I was in qualms about the design of the book – I wanted the book designed innovatively for the contemporary reader. Darussalam's senior designer, Shahzad Ahmad solved my problem. It was his proposal that the book be designed like a magazine, with each of the short stories appearing in a different format.

For years, we have desired quality and innovation in publication, so that young readers find Islamic books attractive. The extent to which we have succeeded on this occasion would be best judged by our readers. We would be happy to receive feedback from our valued readers on abdulghaffar@darussalamksa.com.

As always, my colleagues at Darussalam Lahore and Riyadh have offered me utmost cooperation in publication of this work. I am especially thankful to Prof. Muhammad Zulfiqar, Qari Muhammad Iqbal 'Abdulaziz, and Shahzad Ahmad for their invaluable assistance on this occasion. May Allah bless them all with the best of rewards. Amen.

Abdul Malik Mujahid

February 2012



Ruins of Okaz

4

'Umar's Teenage Years

'Umar was very fond of wrestling, being an expert wrestler. In the famous market of 'Ukaadh, which took place every year, he would compete with famous Arab wrestlers. 'Ukaadh is a place located near 'Arafat.

Famous people from among the various fields would converge on the market of 'Ukaadh to display their skills and expertise in their field. Among them were Nabighah Zabiyani, Hassan bin Thabit, Qus bin Sa'ida Iyadi, and Khansa bint 'Amr, who were famous poets recognized by all Arabs. Allamah Balaadhuri related in his book, Kitabul Ashraf, "'Umar used to wrestle in the market of 'Ukaadh, and he was an expert in horse riding. He was able to ride the horse while merely jumping on it without the use of any stirrups. All historians agree that 'Umar was appointed as an ambassador by the Quraysh. This position required the appointed individual to possess high intellect, eloquence, and convincing speech."

[al-Farooq, pg. 47]



5

The Date of His Entry into the Fold of Islam, and the Number of People Who Were Muslims at the Time

'Umar ؓ embraced Islam in the month of Dhul-Hijjah, during the sixth year of the Messenger of Allah's prophethood. At the time, 'Umar ؓ was 27 years old. He became a Muslim just three days after Hamzah ؓ had done the same. 'Umar ؓ said, "I remember the time when only 39 men embraced Islam along with the Messenger of Allah ﷺ. I made them an even forty."

At-Tantaawiyat: 22

Umar رضي الله عنه Breaks into His Sister's House, and His Sister, Faatimah رضي الله عنها, Stands up to Him

Upon hearing that his sister and her husband had embraced Islam, 'Umar رضي الله عنه was overcome by a fit of uncontrollable rage. Thus Nu'aim رضي الله عنه, the Companion who had divulged the news when he spotted 'Umar, sword in hand, setting out with the intention of harming the Prophet ﷺ, achieved the desired effect of diverting 'Umar's attention away from the Prophet ﷺ.

'Umar رضي الله عنه headed straight towards his sister's house and banged on the door.

'Umar's sister, Faatimah رضي الله عنها; her husband, Sa'eed رضي الله عنه; and their Qur'an teacher, Khabbaab رضي الله عنه - these three were inside, busy reading the Qur'an. As soon as they heard 'Umar's angry voice they stopped what they were doing. Khabbaab رضي الله عنه found a place to hide, and by the time 'Umar رضي الله عنه entered, Faatimah رضي الله عنها did not have enough time to hide the scroll from which they were

reading the Qur'an - and so she hurriedly tried to hide it under her leg.

Faatimah رضي الله عنها was prepared for the worst, for she immediately saw and understood the meaning of the evil expression on 'Umar's face. "I heard you speaking in low, secretive voices, what were you saying?" 'Umar رضي الله عنه demanded. They were reciting Chapter Ta-Ha of the Noble Qur'an.

"We were just having a conversation between ourselves," Faatimah رضي الله عنها said.

"Perhaps the two of you have abandoned your religion," said 'Umar رضي الله عنه.

Sa'eed رضي الله عنه said, "O 'Umar, suppose that the truth lies in something other than your religion."

'Umar رضي الله عنه suddenly lunged at Sa'eed رضي الله عنه and pulled at his beard. The two of them struggled for a brief period, but 'Umar رضي الله عنه was clearly the stronger of the two, pinning his opponent on the ground and then sitting on his chest. Faatimah رضي الله عنها then came and tried to push 'Umar رضي الله عنه off of her husband, but then 'Umar رضي الله عنه struck her on her face, which resulted in blood streaming down the side of her face. In an angry tone, Faatimah رضي الله عنها exclaimed, "O enemy of Allah! Do you strike me simply because I believe in the Oneness of Allah?" He dryly replied, "Yes."

Faatimah رضي الله عنها said, "Then do whatever you planned to do. I bear witness that none has the right to be worshipped but Allah and that Muhammad is the Messenger of Allah. We have embraced Islam in spite of you!"



Preferring the Hereafter
 to the World in the

Battle of Hunain

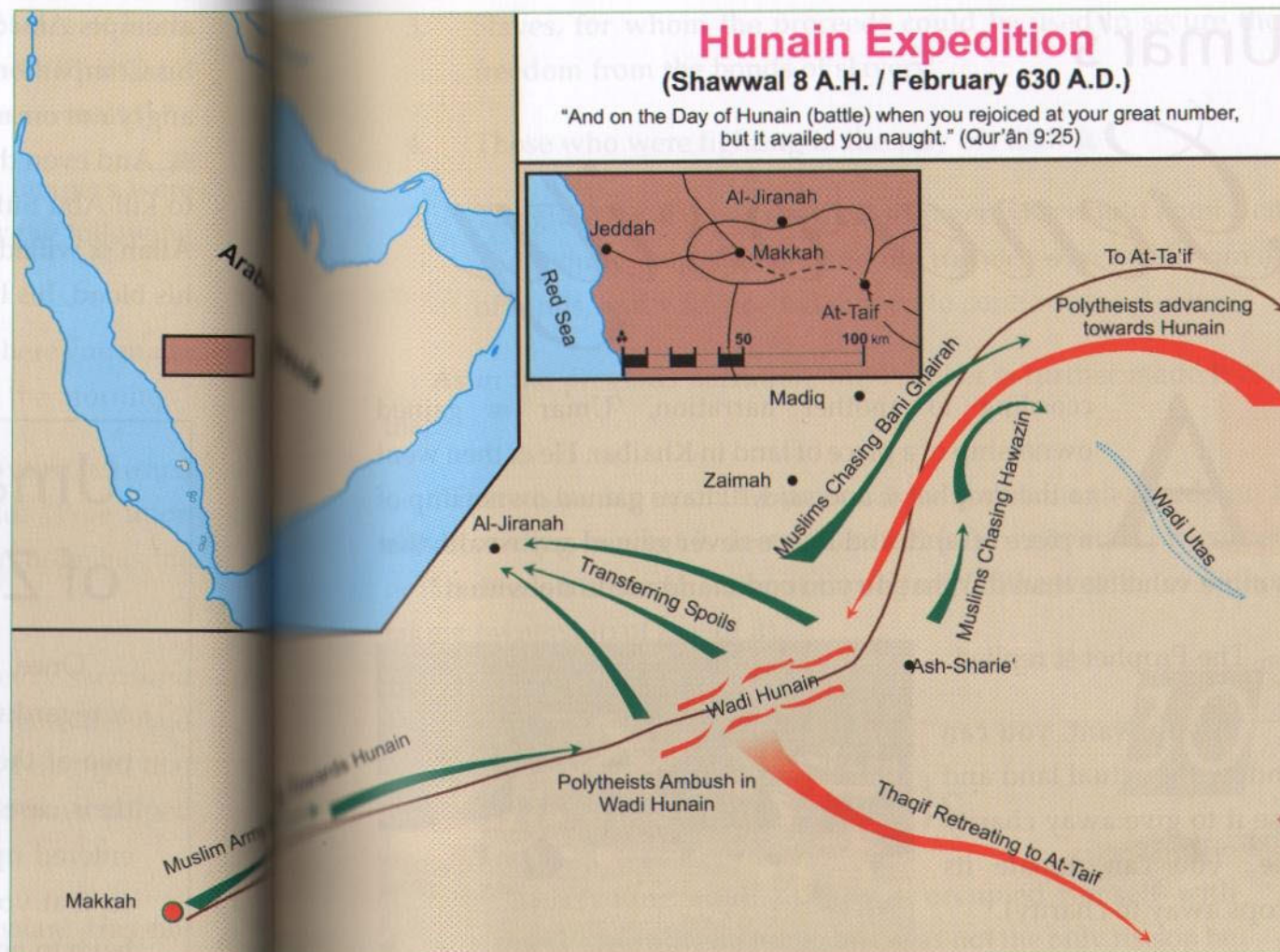
In the early stages of the Battle of Hunain, the polytheists had the upper hand. They ambushed the Muslim army, and as a result of that ambush,

Muslim soldiers began to flee from the battlefield. In fact, chaos ensued, with each Muslim soldier running away, caring about nothing and no one except for his own life. To say the least, it was not a moment when Muslim soldiers were at their best.

The Messenger of Allah ﷺ, however, did not flee; on the contrary, he ﷺ remained steadfast on the battlefield. Finding a good place to make a stand against the enemy, the Prophet ﷺ began to call out to his followers, saying:

“O people, come to me (i.e., gather around me). I am the Messenger of Allah! I am Muhammad bin ‘Abdullah!”

No one listened as the chaos ensued. While most Muslims were busy fleeing from the battlefield, some Muslim soldiers remained



steadfast alongside the Prophet ﷺ. Among this latter brave group were the likes of Abu Bakr ؓ and ‘Umar ؓ; and, from the Prophet’s household, the likes of ‘Ali bin Abu Taalib ؓ, Al-‘Abbaas bin ‘Abdul-Muttalib ؓ, Al-Fadhl bin Al-‘Abbaas ؓ, Abu Sufyaan bin Al-Haarith and his son, and Rabee’ah bin Al-Haarith.

We can conclude from this story that ‘Umar loved to participate in virtuous deeds. He would prefer the Hereafter in comparison to this world.

As-Seerah An-Nabawiyah, by Ibn Hishaam (2/289) and Akhbaar ‘Umar (pg. 41).

Umar's Knowledge

As for 'Umar's knowledge, the Messenger of Allah ﷺ once said:
"While I was sleeping, [I saw a dream in which] I was given a cup of milk. I drank from it...and then I gave what remained [in the cup] to 'Umar ﷺ."

The Companions ﷺ asked, "And how do you interpret this dream, O Messenger of Allah?"

The Prophet ﷺ said: "[I interpret the milk in the cup to mean] knowledge."

Bukhari, 7006,7007

Turning the Traces of the Prophets

186

According to an authentic narration, 'Umar bin Al-Khattaab ﷺ was on a journey when he saw a group of people going out of their way to reach a specific place in order to perform prayer there. He ﷺ asked, "What is this?" They said, "It is the very spot where the Messenger of Allah ﷺ once prayed." 'Umar ﷺ said, "Those [peoples] who came before you were destroyed as a result of this very same practice: They turned the traces (remnants, vestiges, etc.) of their Prophets & into places of worship (Masjids). So whoever happens to come to this place when it is time to pray [without having planned to do so in advance], then let him perform prayer here. But if one comes here at other times [or for the specific reason of praying here], then let him simply move on."

Al-Fataawa: 10/23

We will not abandon something that we used to do during the lifetime of the Messenger of Allah ﷺ

The quick jog around the Ka'bah was legislated for a reason: to show the enemy the strength of the Muslim army. However, even when that reason was no longer a factor – when Muslims were in full control of Makkah, and when they no longer had any need to put forward a show of strength – 'Umar ﷺ still ruled that Muslims should jog around the Ka'bah for a number of circuits. Aslam related that he heard 'Umar ﷺ say, "Why should we jog [around the Ka'bah] now (i.e., the reason why we jogged around the Ka'bah in the past is no longer applicable today)? And yet still, we will not abandon something that we used to do during the lifetime of the Messenger of Allah ﷺ."

Mahd As-Sawaab: 2/532

Qualities of a Judge

188

'Umar ﷺ said, "The only person that should take this job is a man who possesses four qualities: He is gentle without being weak, stern without being harsh, frugal without being miserly, and forgiving without being excessive."

"Only appoint as a judge someone who is wealthy and of good lineage. For indeed, a wealthy person will not desire the wealth of people, and a person of noble lineage will not be afraid of the consequences [of the judgments he makes] among people."

Mausoo'ah Fiqh Umar ibn Al-Khattab, P:724.